



This painting of a modern Madonna and Child was presented by the artist, Earl Hoffman, to Mercy Hospital in Baltimore.

The Meaning of Advent

The Two Comings of the One Kingdom

REV. MICHAEL MATHIS, C.S.C.*

"WE await a Savior, Jesus Christ, Who will refashion the body of our lowliness, conforming it to the body of His glory." In these words of St. Paul, the Advent Liturgy links the two comings of Jesus Christ, and the two phases of His kingdom. His first coming to share our lowliness began His kingdom of grace, and His second coming in triumph makes us sharers of that kingdom in glory. It is the thought of these two comings, and their relation to each other, which fills the mind of the Church throughout Advent.

The trumpet which announces Christ's second coming rings loud and clear through this first Sunday's Mass and Office. It is this coming which gives hope and courage to the Christian heart. It is this coming which gives meaning and dignity to the whole Christian life. Filled with the thought of this glorious coming, the Christian martyrs of the first centuries faced and conquered the cruel power of the pagan Empire.

The Coming of Christ! What prospect could be more thrilling to one who loves Him. While we delight in all the lowly ways He has chosen to come to us, such as in the stable at Bethlehem, or under the humble appearances of everyday bread and wine, these cannot satisfy us. Because we love Him, we want Him to be freed of such limitations, even though He accepted them for our sakes. We want to see Him resplendent in all His power and glory. We want to see Him as He is. And we want to see that Kingdom for which He spent Himself. We want to see it full, complete, glorious, just as He desired it to be. We long for it because it is the object of His desiring. We long for it because it is the object of all desiring.

The theme of Christ's glorious coming at the end of the world echoes throughout the whole Advent-Christmas-Epiphany season. When we read the prophecies of Christ's coming, as the Church selects them for us in the Mass and Divine Office of Advent, we realize that their vision did not stop short at the Incarnation, but went on to include that whole continuing kingdom of grace which began at Christ's first coming and is completed by His second coming. This, says Father Damasius Winzen, in his "Pathways in Holy Scripture" is the "vision" of the prophets which opens the eyes of the faithful to see beneath the humble form of man the glory of God, and to realize that Christ's First Coming in patience and charity is the beginning of the Day of Judgment which will see the Son of Man coming on the clouds of heaven to receive the Eternal Kingdom at the hands of the father.

What we celebrate at Christmas is the first realization of a kingdom which was prefigured in the Old Testament. What will make us appreciate the greatness (Continued on page 6)

*Adapted from the Advent Vigil Service of Father Mathis by Julian Pleasants.

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Catholic Color

PERHAPS I may be taken to task for coining the expression "Catholic Color"—but after all, why not? We are "in the pink" when our health is good, we get a "dark brown taste" in our mouth when the digestive tract is ailing, we get "green with envy" of people who have something we've wanted, we see happy events through "rose colored glasses"—so why not refer to what Catholicity imparts to an otherwise drab existence as "Catholic Color"?

I speak now not of dogmas, nor of profound, weighty arguments in favor of Catholicism, but only of the deep love which "cradle Catholics" have for their Faith, their churches, their services, their religious—and the way that love has colored their lives indelibly, much as the threads of a tapestry, woven into a picture, give it the color which makes it a thing of beauty.

Catholicity—the real, fervent, lived-every-day kind—certainly carries with it a glow all its own. One must be on the inside to see and feel it. Outsiders are completely color-blind to this mysterious aura, which is made up of a multitude of little things, tangible and intangible. Catholics looking back over the years cannot fail to realize how truly these "little things" have contributed to the pattern of their lives. Catholic aspirants toward a mixed marriage, thinking on these things, will have a foretaste of how little real companionship there can be in a marital union in which one of the partners draws a complete blank as far as understanding how Catholicity has shaped, colored, enriched the life of the other partner.

CATHOLIC Color is not "color" only. It's sights and sounds and smells and memories and emotions and deeds. It's the sight of crosses atop church spires, silhouetted against the sky; the sound of church bells on Sunday morning; the statues of Our Lord where one Hand is always raised in blessing, and the other points to His bleeding Heart; the statues of the Blessed Virgin, with arms extended in a Mother's welcome; of St. Joseph, ever the patient, humble, watchful Guardian; the sound of the bells at the "Sanctus, Sanctus, Sanctus" at Mass; the wonder of Our Lord raised on high in the Monstrance to bless us at Benediction; the odor of the incense; the beauty of the "Blessed be God!"

It's being married at a Nuptial Mass, and knowing that this beautiful wedding ceremony, taking place in conjunction with the Holy Sacrifice, and being especially blessed by God through the hand of His priest, is meant to truly endure "till death."

It's understanding that the rules of His Church as to marriage, divorce, birth-control, are for the protection of Catholics—and to contribute to their ultimate salvation. They are not intended to be tyrannical restrictions.

It's taking your new-born baby to be baptized, and knowing that with the reception of this first Sacrament, he is enfolded in the loving, protecting arms of Holy Mother Church.

It's the softness in Mother's voice when she teaches her little one to pray: "I love You, Dear Lord. Please make me a good boy." It's the lump in Daddy's throat when his small son asks: "Daddy, was St. Joseph a nice Daddy like you?" It's a mistiness of the eyes, and a huskiness of the voices of both parents, when a combination angel and fairy princess (on other days, simply their

How bleak and barren must be lives without it

HILARY MESSER

little daughter) makes her First Holy Communion.

It's a repeat performance of these same emotions when, a few years later, this little girl and her slightly younger brother kneel before the Bishop—successor to the very Apostles chosen by Our Lord Himself!—and, receiving Confirmation, are made "Soldiers of Christ." It's the incomparable joy of both Mother and Dad as they watch their small son serve Mass for the first time.

It's the gratitude you feel when you happen into Church during a week-day Mass, and the Mass is one of Requiem, and you realize that two of yours are with the school-girl choir, singing to God for the faithful departed.

IT'S the feeling of respect which comes over an "outsider" when he is invited to a Catholic home for dinner, and before and after the meal, the entire family "says grace" together. It's the Crucifix he sees on the wall in every room, and the Holy Water font near the door.

It's the memory of your mother lighting blessed candles during a thunderstorm; and the rosary she always carried in an apron pocket.

It's the quiet, cool, clean orderliness of the Convent parlor when you stop in to pay your children's music bill; and the light laughter of a group of nuns which tinkles in to you from another room; the blue, serene, innocent gaze of a young nun; the patient, sympathetic, and wise—tho'—untouched-by-the-world look on the face of her older sister-in-religion.

It's the air of youthful gaiety and fun and goodness present when you go as chaperone to a Catholic high school dance—and no girl is immodestly dressed, and no boy is "under the influence"—because all of these youngsters have had "right and wrong" taught to them from infancy. They haven't been allowed to "jes' grow."

It's Father Moderator saying a "Hail Mary" before the start of a game—baseball, football, basketball: whatever the sport, you know it's going to be good, clean competition. It's been offered to God.

It's the boyishness of the young priests on the parish and school picnic; and the earnestness and saintliness of these same consecrated young men giving advice and granting pardon in the confessional—in the manner prescribed for them by Our Lord Himself. It's something shared by all priests, whatever the varying physical contours of their faces—a look of gentility and refinement and utter selflessness. It's the way they come at once—oft-times even unbidden by the ones who need them—whenever and as long as there's trouble or disaster or heartache. It's knowing that, come what may, you can always go to your priests for help—and get it, in God's name, just as He would help, could you see (Continued on page 6)

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Editors' Views on Current Events

Right or Wrong

The UN Vindicated

THE past six weeks have been enough to vindicate the notion of a UN before even its most bitter critics. During those days and nights when the whole world stood breathless on the brink of atomic warfare, there was one slender hope to which we clung—a thread, at that—but there was no other. And as we kept our ears cocked close to the radio, we heard speaker after speaker, the best minds of our race, mount the rostrum and denounce barbarism with impassioned eloquence. The white glare of world publicity beat down with relentless candor on the shabby lies and improvisations, the transparent duplicity of political knavery—for it was not just America listening, but the whole world. The oratory washed through the iron and the bamboo curtain and was picked up on millions of receivers in every corner of the globe.

As we suddenly saw in those moments of crisis, here was a forum in which at least lip-service must be paid to the Law of Humanity. Even the gangsters were unnerved and compelled to delve into briefcases and scramble among their papers in a futile effort to justify and rationalize the unnatural.

To the everlasting credit of the UN, aggression was once halted in Korea: clumsily, slowly, but none the less effectively, the wheels of warfare ground to a standstill and Communism was stopped. Syngman Rhee presides over a patch of freedom. He can thank the UN.

Again, the complicated tensions in the Middle East have been checked in their bloody resolution. A major war has been averted, at least for the present. But if it were not for the UN, who can tell what dismal catastrophe would have befallen civilization.

It is true that the UN should have sent a police force into Hungary as well as into Egypt. But if the UN did not take such action, all the world knows the reason why. It is because Communist Russia does not respect the Law of Humanity, while—as all the world can clearly see—England, France, and Israel do. It is the business of the UN not to incite war but to promote peace. The UN calculates, strains and stresses and brings as much pressure to bear as it thinks the interested nations will tolerate. Beyond that it cannot go. But the reactions of interested nations to UN decisions are spotlighted and evaluated in the world community. And in this present impasse, the UN is the custodian of humanity's conscience as never before.

We were proud of Mr. Lodge's performance, proud of Mr. Eisenhower for his insistence on working within the framework of the UN. By cleaving to principle over expediency in showing our disapproval of England's and France's diplomacy (or lack of it), we are now beyond all doubt the moral leaders of the world.

IN moments of exasperation, one is tempted to call for the expulsion of the U.S.S.R. from the UN. It is the old dilemma of the father with a wayward son. He could drive the boy out of his home and cut him off for life. It is the ultimate penalty. But in choosing that course of action, he also terminates his own influence for good. If he sticks with the boy and bears with him, there is always the possibility that he may convert him or, at least, keep him from further deterioration.

And so it is with Russia and the UN. Under the present setup, the Communists are on the defensive, with all the world studying their weaknesses. We are the ones now who have the propaganda advantage. This is a point to be remembered for the future.

DON'T be tempted, either, to equate British and French colonialism with that of the Communists. Soviet Russia is undoubtedly the most insatiable colonial power in world history. But compare the condition of the satellites with that of, say, Canada, India, South Africa, or Australia. England and France are basically Christian countries with a fundamental respect for the dignity of the individual. Where they conquered they brought Christianity, schools, and sanitation. They checked superstition, polygamy, human sacrifices. They set up hospitals and orphan

asylums. They established orderly government and left the native peoples their human rights.

There have never been any such blood-curdling tales of secret police with torture chambers and concentration camps and slave labor, as we find things behind the iron curtain. In due course, the British colonies have been given dominion status amounting to full independence, whereas one can be certain that never, as long as Communists sit in the Kremlin, will Hungary, Romania, and the other satellites be free countries.

Such an equation is a Communist lie calculated to trap the unwary into thinking that the English and the French are no better than the Reds. Don't you believe it! "Red Army destroys children's hospital: 300 children dead."

"Western correspondents estimate Bolsheviks killed 20,000 Hungarians."

"Kremlin's new puppet Hungarian leader admits Red Army massacre reduced nation to starvation."

"Eye witness tells of Red Army's 'gun, a house' policy. If one rebel shot was fired from a house, the entire structure was destroyed."

"Cardinal Mindszenty tells of eight years 'torture in body and soul' since his arrest in 1948."

That is Red colonialism.—Rev. Richard Ginder

In This Issue...

• FATHER MICHAEL MATHIS, C.S.C. appears on the front page of O.S.V. today in an article on the meaning of Advent.

Father Mathis is today, at 71 years of age, Notre Dame's authority on the liturgy and Director of the University's Summer School Liturgy Program which he started in 1947 and which has been growing in size and importance ever since. Right from the start he insisted on "the best professors in the world." Among those he has "imported" are (all of world renown): Josef A. Jungman, S.J. of Austria; Father Louis Boyer of France; Father Balz Thaser Fischer of Germany; Deacon Cornelius A. Bouman and Miss Christine Mohrmann of Holland; Father Gregory Bainbridge and Donald Attwater of England.

For the recent International Congress of Pastoral Liturgy in Assisi he was along with Father Godfrey Diekmann, O.S.B., Editor of Worship, the American Committee on Organization, appointed by Cardinal Mooney of Detroit.

All this is a long way removed from the little boy who on his first day in St. Joseph's Parish School, South Bend, didn't know a word of English. He claims at the age of seven in 1892 to have seen Father Sorin, founder of the University of Notre Dame. His parish had a float, the Pinta, in a South Bend parade commemorating, in connection with the Columbian Exposition in Chicago, the 400th anniversary of the discovery of America. "I was packed in the Pinta," says Father Mathis, "with feathers in my hair, and Father Sorin was on the reviewing stand. I remember it well. I also remember the span of black horses and rubber heeled carriage Father Sorin received from the Studebaker Company two days before." This boy, more than 60 years later, occupies the rooms at Notre Dame in which Father Sorin died.

In 1920, he received a Doctor's Degree in Scriptures from Catholic University; in 1923, he founded the Foreign Mission Seminary of Holy Cross in Washington, D.C. In 1925, he co-founded the Medical Mission Sisters of whom he was chaplain and Director in the 1930's.

It was in 1936 that he was "converted" to the liturgy by the reading of Das Jahr Des Heiles by Pius Parsch. "Every page as I read became more interesting. I haven't stopped studying the liturgy since."

Father Mathis will be back with another article for the Epiphany season. —E.S.G.

A Doctor Shows How To Bathe Away Rheumatic-Arthritic-Like Pains In Your Own Bathtub

By ANNE-MARIE FARROW

A LEADING New York Physician has discovered a way to turn an ordinary tub of hot water into a Mineral Bath. Imagine what this may mean to millions who suffer from deep-seated bodily aches and pains like those of Arthritis, Neuritis, Rheumatism and Neuralgia!

Many who have tried this doctor's discovery can hardly contain their enthusiasm. In most glowing reports, they tell of how they now "wash away" much of the pain of knotted muscles and aching joints right in their own bathtubs—similar to bathing at one of the world's famous Mineral Springs. In fact, millions of people who have been traveling to distant Health Spas for pain relief—on the advice of their physicians—may soon be saved this bother and expense. Thanks to this new triumph in medicinal chemistry, they may soon be enjoying the often remarkable benefits of true mineral bathing in the snug comfort of their own homes.

Thanks To A Curious Doctor...

A doctor with an inquisitive mind was puzzled by the fact that Medical Science had never been able to tell why certain Natural Springs so often gave quick alleviation to physical suffering. He decided to analyze the waters of these springs and find out what Nature put in them to make them different.

He found that they were rich in certain carbonates, sulphates, iodides and chlorides of Lithium, Potassium, Magnesium, Iron and other medicinal minerals. Could it be, he asked himself, that the secret lies in these minerals? In order to find the answer, he had a chemist compound them into a water-soluble concentrate which patients suffering from various aches and pains could use in their baths.

I was one of many who tried it. For months I had been annoyed by nagging muscular aches and a twinging pain in my elbow. Even though skeptical, I was eager to test this doctor's new relief. I would have tried anything that offered any hope of easing my discomfort.

"It is called BATHERAPY," he told me. "You simply add a handful or more to a tub of moderately hot water, then let yourself soak in it for about 20 minutes. Mind you, this is not a cure for Arthritis or anything like that—but it may give you very welcome temporary relief from pain."

A Wonderful Experience

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was an experience I'll never forget—and one I often repeat!

To share my good fortune, I sent a package of BATHERAPY to a friend. He wrote me:

"I simply get in my tub and let a BATHERAPY bath soak my aches and pains away. It's like taking a Mineral Bath at one of those famous European Spas you read about—but I bet even they cannot match the blessed relief my own tub now gives me."

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As this is being written, BATHERAPY is being made available to hospitals everywhere—and to the public as fast as possible, through this exclusive announcement. Already thousands upon thousands are enjoying its benefits, some far more than others. If you are among the millions who suffer from painful aches in joints and muscles—or from the tensions and fatigues of modern living—ask your doctor about BATHERAPY. The chances are you'll find its soothing, cushioning, pain-softening action will give you a surprising freedom from minor discomforts and a feeling of well-being that may last for quite a little time. If, after BATHERAPY pain persists, see your doctor

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Mrs. J. McE.—Jamaica, N. Y.

"I feel I cannot be without it at any price. I found great relief in its use and have recommended it to many people."

L. D.—Brooklyn, N. Y.

"I am a dancing teacher, after teaching five or six hours a day I feel quite worn out, but after a hot bath using your BATHERAPY I feel like a new man."

T. G.—Wilkes-Barre, Pa.

"I have been using BATHERAPY for a few weeks and have found it very helpful in relieving pain. I have recommended it to others and they are using it with much success."

Mrs. M. W.—Brooklyn, N. Y.

"I am a young person of 37, as yet I have no pains of any kind, however, I do love the way it relaxes my body and I'll always have it on my bathroom shelf."

Mrs. E. H.—Brooklyn, N. Y.

"I was a slave to pain-killing drugs. Now BATHERAPY makes me feel as though I were taking a Mineral Bath at one of those European Spas you read about. I bet even they can't match the relief my own tub now gives me."

C. J. H.—Buffalo, N. Y.

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Dr. H. G. H.—New York



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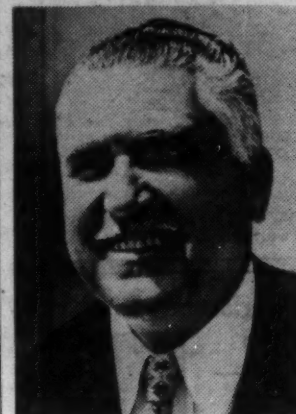
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December 2, 1956

4 OUR SUNDAY VISITOR

Teaching Them Love of Neighbor

Make Mine Mature

REV. JOHN J. O'SULLIVAN

AN American retired several years ago and went to Greece. There, through the use of the skills which he had developed throughout his life, he made a vital contribution to the improvement of agriculture in that ancient land. He was practicing love of neighbor—a good lesson to know and an even better one to live by. It is possible to learn many things which may not be of use to us or to others: to have learned love of neighbor is to be in a position to enrich the lives of all who come into contact with us.

From the first months of life, every child should know how he depends on others. The lesson can be learned from everything in the home. Think of a glass of milk. It is kept in an ice box, processed in a creamery, transported there from a farm which may be half way across the state. Many persons have done their work well for that drink to arrive in a fresh and safe condition at your dinner table.

It may seem only a childish complaint when the small one says, "I don't like school!" That can hurt the feelings of a large corps of people: teachers, maintenance personnel, taxpayers and city officials who are all interested in the child. As a further example, most people can sleep without anxiety because of policemen and firemen on duty nearby and military manpower ranged round the world. Or again, the vegetables on the table is the handwork of American farmers, coffee comes from the continent to the south of us and the East Indies produce cocoa. The world works to provide a meal of only a few foods.

THIS is the challenge to anyone who announces that "he is going to live his own life." Brother's statement sounds no better when sister says it. (The projected inter-space runs to the other planets may give such sour people opportunities never open to them before.) "Living my own life" could mean exposure to the elements until the rebel had grown, processed, and tailored what is necessary for personal wear. It could mean living out of doors until he made some kind of crude shelter, with no assistance from anyone else. Think of how many people are involved in producing even a small house, a large apartment building, or a downtown office center. So often the declaration about living one's own life is a thin cover for the crudest kind of selfishness. It really means that the very young speaker is ignoring all debts, all responsibilities, all acknowledgement of dependence on others. In this sense it is the worst kind of immaturity. How often a child is out-of-sorts with the universe.

"There is a tragic finality about childhood," according to a famous psychiatrist. Soon after leaving the maternity ward Junior should meet the rest of the family and learn about their



rights. Only a little later, lessons should follow about the rights of the other men and women sharing this interesting planet with him. The occupational hazards of parenthood compel mother and father to face a self-centered little child whom they are to socialize, or better Christianize. However hard a child is to teach, however violently or long he may resist the lesson, success does come. That feeling of selfishness has to be bred out of the child early, and love of neighbor must replace it.

ALL of this is, of course, closely tied to religion. Religion means love of God and love of neighbor for the love of God. St. John denies that anyone can love God (Who cannot be seen) while not loving the neighbor (who can be seen). The point is significant because so many people cannot see neighbors or their needs.

St. Paul holds that we are not our own. Gifts in anyone's possession are not solely for the pleasure of that fortunate person. It seems to be part of Christian teaching that people must pour themselves out for the good of others, as Christ has done; as all His saints have done. One man confesses that until he had an accident he was interested only in making money. (He was really piling it up.) He had a

long convalescence, after which he became something of a lover of his neighbor. Sometimes it takes such a profound shock to effect the conversion. But if little children have been taught from the beginning what they should know about love of their neighbor, their religious life moves toward maturity, moves toward the unselfish pole and they will have no need of a sudden shock to drive the lesson home.

THE child learns about love of neighbor, in the first and earliest instance, in a home where a man sees Christ in his wife and she sees Christ in her husband. The virtue on which love of neighbor rests may well be called reverence. It is the ability to see with the eyes of faith the things that Christ told us to look for. In His day, and in ours, many flaws have obscured this vision of one's neighbor, even making it vanish altogether.

It isn't really much trouble to do the teaching. What are the alternatives. The effort must be made now and kept up faithfully. There will be times when the learning seems slowed down or even to have stopped. Stay with it and stay with them. It is the most important lesson in the world... or else how does one account for the stress the Lord laid on it?

First Sunday of Advent

WAITING FOR THE LORD

C. A. BOUMAN

BY some external characteristics of the liturgy of Advent we might be induced to compare this time to Lent. Just like during the forty days before Easter the priest is vested in purple, and when he sings High Mass, the organ remains silent. This is, however, only a superficial likeness. Advent is not, in the same sense as Lent, a time of penance. The main theme of the liturgy during this period is that of our waiting for the coming of the Lord. The Church invites us to prepare ourselves joyfully for the feast of Christmas.

And yet we listen to the teaching of the Church in her liturgy the joy of this anticipation is blended with a kind of sorrow. For, as we find it expressed in many a prayer and scriptural lesson during this time, our waiting for the feast of Christ's nativity is interwoven with our longing for His Second Coming, His return on the Last Day. It is true, this is a sadness which does not lessen the splendor of the Coming fast, just like a more sombre bass part does not drown out the joyful tune of a Christmas hymn. Nevertheless, it is there. And if we want to understand the real piety of the Church, we have to make sure what this element means to us.

Frankly, we are somewhat puzzled by this stress the liturgy puts upon the Second Coming of the Lord. Whenever we recite the Creed, we confess readily our belief that Christ Our Lord "shall come to judge the living and the dead." But rarely do we give to this Article of Faith a place in our thoughts. We believe right enough that Our Lord will come back, but we do not wait for Him. And to long for His coming, to desire that He may soon return, seems even to be slightly unorthodox to us. We leave it to the followers of some minor sects, who distribute pamphlets about it at street corners.

And yet, we shall not enter fully into the right spirit of Advent as we do not try to grasp what it means to be waiting for the Lord, to be longing

for His return. It is to this purpose, that on the first Sunday of Advent as a Gospel are read to us the words which Christ Himself spoke about the day of His Second Coming.

It is highly significant for our attitude, that as a rule we only listen to the horrors which are predicted in this prophecy. The disturbance of sun and moon and stars, the floods rising from the depths of the earth, a universal anguish the like of which there never has been before in human history. We hardly listen to the main part of the Gospel, which contains a prophecy full of consolation: "When these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand"; "when you shall see these things come to pass, know that the kingdom of God is at hand."

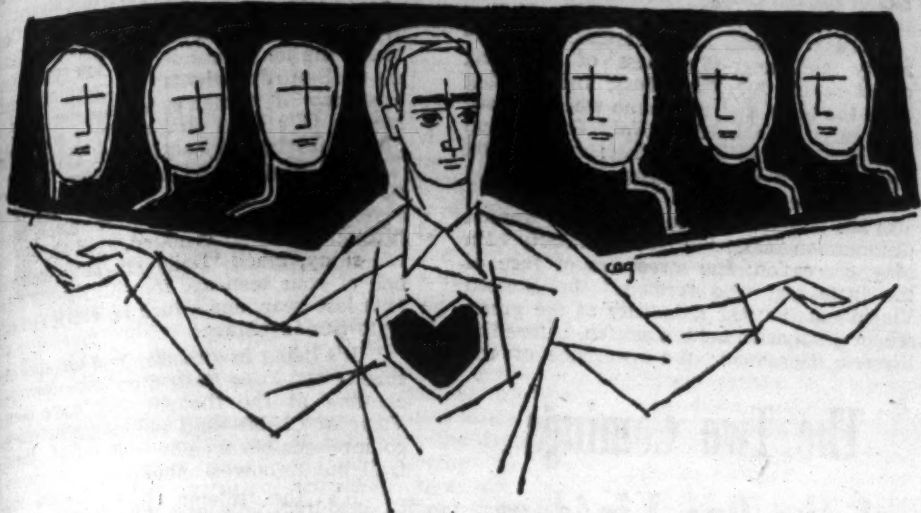
For those who are safe in God's love, the last day means the beginning of infinite bliss and glory. This is Christ's teaching. The Church would neglect her duty if, for fear of hurting our feelings, she withheld it from us.

Along these lines we shall be able to understand the curious blending of joy and sorrow we observe in the Advent liturgy. We rejoice in our Savior, who became our Brother to bring us home to the House of His Father. We know that we rightly belong there, but our Brother has yet to come to introduce us into our heritage. We believe that He is with us, but we do not see Him and we are in constant danger of forgetting and losing Him.

The ancient Christians were fully aware of the truth that, after all, our earthly life is a kind of exile. They called the eternal Kingdom to come their real home country, and they meant it. The theme of the Advent liturgy was a living reality to them: joy and thankfulness, because Christ has come to be our Savior, and longing for His coming again, when He will reveal the real riches of his Salvation and establish His Church in glory everlasting.



Taking the Blinkers Off Love



It is difficult to know where to begin a discussion of love. No word in our language has become so completely devalued. It is pounced upon, twisted and exploited almost beyond recognition. Advertisers, have drained it of any spiritual or lasting importance. In the entertainment mediums it becomes by turns a glandular urge, a mocking tool of fate or a high motive for low crime. It is almost hopelessly bound up with emotionalism, sex and cynicism. And yet it is the greatest of all virtues—the very heart of our religion.

Opposite what we might call the juke-box idea of love, is another danger. The world always tries to narrow love to its own dimensions. In their effort to protect what they hold most sacred, Catholics face an equally grave temptation: the temptation to put love on hooks, to lift it out of the sweat and tears of the workaday world. This may be due to a Jansenistic disdain for the created world, or it may be motivated by a wrong interpretation of the Incarnation. Perhaps, too, we have been falsely impressed by the example of some saints: their stigmata, intimate colloquies, ecstasies and angelic fortitude. We might remark here that none of these things are normal signs of sanctity. However admirable they be, they are always exceptional.

Actually our closest point of contact with love is the world around us. Our surest guide in this matter is the example of our Divine Lord. He had His moments of solitude and inner prayer—the vigils in the mountains and the walks by the seashore. So too shall we. He had exceptional moments of radiant joy and heavy sorrow. So too shall we.

But by far the bulk of the Gospel narrative is the account of Christ in the service of His brethren. His message of love is most eloquently translated in the social context of His times. His place was among men—among the teachers, the law-makers, the sick, the poor, the children, His friends, the leaders of the day. Even His supreme moment, His highest act of love in death was deeply immersed in the current affairs of His time. He was not crucified because He was God; but because He was mistaken for a politician. The charge of blasphemy was a pretext to get rid of a trouble maker. His gentle ways and high morals were unobjectionable; His influence over the people warranted death.

THE profound lesson of Christ's manner of action for us is this: we too must identify ourselves with our society. Love is expressed in acts; it is not a harmless idealism for another world, but a power for changing lives. We cannot love God unless we love our neighbor. Our methods must vary with changing circumstances but the commanding example of the Master is ever the same. "Thou has sent me into the world on thy errand, and I have sent them into the world on my errand. I am not asking that thou shouldst take them out of the world, but that thou shouldst keep them from evil."

Our faith is not an escape hatch to permit us to by-pass the turmoil of existence. Even a superficial reading of the Gospels reveals a Christ who was totally human. He identified Himself with the human to the point of scandal. His enemies called Him a wine bibber. His friends were shocked at His close association with the undesirable.

The pattern of Christian love today must conform to that pattern. The Church's mission is to translate the mystery of that charity into everyday terms. Through the members of her militant body that revelation of love can become actual and concrete.

It is said that the hand of the lover transforms everything it touches. The genius of the artist passes into his creation. What we do may be routine and apparently insignificant. But our motive for doing it must be in no way routine or insignificant. It must be the energizing motive of love. Then we have added a new value dimension to our lives. Those we meet then come into contact with another Christ. Our presence in a community will be a force of transformation: directing and offering all things to God.

The myriad elements that make up the composite life of humanity are frequently ugly and uninteresting; but if the love that is in us washes over them and consecrates them, they become profitable unto eternal life in God's eyes.

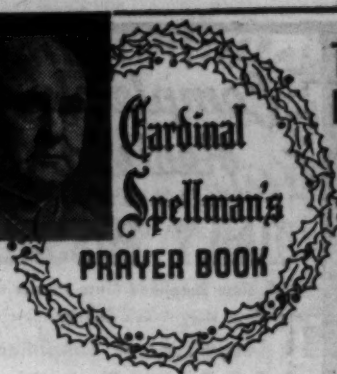
It is frightful to encounter a touch-me-not, high and mighty attitude among Catholics. I recall asking a Sister superior of a girls' college if she would permit some of her students to help out in a slum project I was involved in. "My dear Father," she gasped, "we are educating our girls away from that type of thing, not towards it." I said I understood but I did not. Nor can I understand any attitude of condescending pity I so often see among Catholics towards people of other faiths. So many of us look upon them as viciously inferior people. I have also known those who change parishes that they might not have to assist at Mass with someone they know to be a sinner. If a sinner has no right at Mass, then who does? If a sinner has not a right to our love, then who has?

HOW many of our Catholic youth of talent and desire have been held back from professions where their presence is needed because they have been brow-beaten at home and at school about the dangers of losing their faith? There are more ways than one of losing our faith. A mother once came to me in a great dither. Her daughter wanted to be a social worker. Would I please try and stop her? As it turned out I encouraged her to go on with her plans. It is a tempting field for the witness of Christ. The same is true of politics, the field of labor organization, and of journalism and communications in general. This is where love must transform; for here people are involved in great numbers. For these our youth with the necessary qualities ought to be trained. If we are going to sanctify the world we will have to take the blinkers off love. When the door of a lighted room opens on a dark corridor, the dark does not come in but the light goes out. Our faith is bigger than the world and not the other way round.

Our love must be co-extensive with people. To delight to be with the sons of men, to want to be among men as Christ was among men, this is love. The object of Our Lord's redemptive compassion was humanity.

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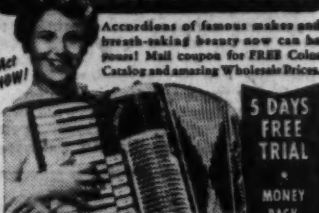
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Catholic Color

(Continued from page 1) Him in Person. It's attending a Pontifical Mass, and seeing the K. of C. men form a Guard of Honor for His Grace—and hearing the choir thunder out the "Ecce Sacerdos."

It's watching the reverence and humility and near-saintliness of a young priest saying his First Mass; and choking back the tears that will come when you see him carry Our Lord in Holy Communion first to his father and mother; and hearing the "Tu Es Sacerdos in Aeternum" during the recessional.

It's the sea of white at a nurses' annual Communion Mass; the colorful beauty of a May procession; the sweetness of face of the little girl who "crowns" the Blessed Virgin's statue; the simplicity of the grade school graduation held in church, before the Blessed Sacrament; the reverence of the

people at the Corpus Christi procession, following Our Lord from place to place for the triple benediction, much as the first Christians followed Him en route to Calvary.

It's the male voices singing "Holy God, We Praise Thy Name" at the Holy Name Mass; the long lines outside the confessionals on Saturday nights; the seemingly endless rows of women going up the aisles to receive Our Lord on Sodality Sunday; the filled churches on holydays of obligation.

It's rosaries slipping through tiny seven-year-old fingers; worn black beads through gnarled, wrinkled, aged fingers; the shiny, black "Daily Missal" which was one of your teen-age son's Christmas presents last year, and which he carries proudly to Sunday Mass.

It's being in a theatre and seeing a picture of the Pope flashed on the screen, and choking at the thought that here is the Vicar of Christ—and remembering the incomprehensible weight that rests on those frail but unbowed shoulders.

It's the solemn joyousness of the Christmas Midnight Mass, and the everlasting sweetness of the "Silent Night," the awe-filled beauty of the "Hodie Christus Natus Est!"

The Two Comings of the One Kingdom

(Continued from page 1) of that event is our vision of the greatness of the completed work, not only in its culmination on the Last Day, but in the whole "Plan of Salvation" which God set up from eternity and is still unfolding before us. In the very means by which God "refashions the body of our lowliness, conforming it to the body of His glory," we see the wisdom, the power, the beauty, and the loving-kindness of God's plan.

In the way He prepared men for Christ's first coming, as we think about it during Advent, we see the divine artistry at work, illuminating the pages of history with magnificent pictures and tokens of the coming Salvation: rescue from the flood, from Egypt and the Red Sea, from the devouring legions of Sennacherib and other enemies of God's people. We read the frightening and at the same time consoling visions of the prophets, knowing that they apply to ourselves as well as to Judah and Israel. That final coming which will bring the lion to lie down with the lamb is not yet realized. Meanwhile, tremendous physical evils engulf the earth in consequence of human greed and selfishness. Yet ultimately, as the prophets promise, there shall come the reign of peace.

Above all, we see the magnificent working of God's plan in Christ's passion, death, resurrection and ascension. Finally we see it in the means He chose for continuing His kingdom of grace, to bring to completion the work He began in His lifetime. In His holy Liturgy, He applies to us the very graces which He merited for us by His birth, death, resurrection and ascension. He became man in order to make man like God, and the Sacraments and the Mass are His chosen means for this re-fashioning. It is through these that we receive the power to think the thoughts that Christ thinks, to love the things He loves, and to do the things He does, not by our power, but by His divine power.

Filled with this power, we His members, go out in turn to cooperate with Him in the refashioning of ourselves and of society, to "restore all things in Christ." Christ sends us out from the Mass to help Him complete His kingdom of grace, by being, each in his own way, a bearer of grace. That is what it means to be citizens of a kingdom of grace. That is all our wealth, the one thing worth all our striving. For grace is none other than Christ's coming to us, refashioning us until we are capable of receiving Him in His glorious coming.

If longing for that glorious coming is the motivation of all our effort, we shall be always looking for Him, and rejoicing to find Him coming to us in so many ways even now—in His liturgy, in His personal inspirations, in His needy brethren, in the tasks which are clearly His will for us. It is thus that we shall be prepared for His final coming, when we have learned to know and love Him in all His comings. Then we shall look to His coming to us at death, and at the world's end, not with dread, but with the loving longing of one who hopes to see at last face to face the Beloved One Whose hidden presence He has known so long by faith.

A COLUMBAN missionary in the Philippines got a sick call to an outmission where an old man of 80 was reported dying. When he had finished anointing him, the old man said: "Now that you are here, Father, you might as well anoint my father also. He is in bed in the next room." The father was only 120 years old!

IT'S the throngs and throngs of people who pour into church for a novena—to ask some favorite saint of God to intercede with Him for them. It's people "digging deep" and emptying pocket and purse in response to a plea for the Missions. It's the great numbers of people who, in steady succession, detach themselves from the crowd and stop into the downtown Church where the Blessed Sacrament is exposed.

It's heads bowing in reverence everywhere at even the whisper of the Name of Jesus.

It's a book-laden High School girl giving up her seat on a crowded bus to an old, ragged, bent colored woman; in the process, she drops a book, and when you pick it up and hand it to her, you see it's "The Catholic Girl's Guide."

It's the "man of the house" rolling out of his warm bed at two-thirty a.m., to go to spend the hour from three to four with his Eucharistic Lord in nocturnal adoration. It's Mother on her knees in front of the living-room picture of the Sacred Heart, for her hour of nocturnal adoration at home one night a month. It's all the school-age youngsters in the family tumbling out a little earlier for First Friday Mass. It's the entire family at the altar rail to have their throats blessed on St. Blaise's day; and again to get ashes on Ash-Wednesday.

It's the Stations of the Cross every Friday during Lent; and being hungry because you're "fasting"; and being glad of the hunger because it's something to "offer up." It's the Wednesday night sermons during Lent preached by completely selfless missionary priests; the purple cloths over the statues on Passion Sunday; the unforgettable congregation pouring out of church after Mass on Palm Sunday; the unforgettable Holy Week services; the tears you shed during the Good Friday ceremonies and the thrilling, rapturous music at High Mass on Easter, the lilting rhythm of the "Regina Coeli Laetare," the rejoicing in the repeated "Alleluias!"

IT'S standing by the hospital bed of your mother, and watching her lose her fight to live—and then kneeling when Father Chaplain comes in to administer Extreme Unction—and knowing, through your heartache, that Holy Mother Church is here in attendance, too—in death as well as in birth; and the solemn, sorrowful dignity of the Requiem; the consoling prayers at the graveside; the "Requiescat in Pace" which means so much.

It's being able to have Masses offered for the departed one. It's the keen awareness of the one-ness of the Church. We the Church Militant, fighting our way through life, and the departed soul, who has joined the Church Suffering, can help each other; the souls already in Heaven, members of the Church Triumphant, can help all of us to find our way to God.

Oh—Catholic Color is so many things. The blue of Mary's mantle, the rose of her Son's robe, the black of the Requiem Mass vestments, the white of the Host, the gold of the Monstrance, the purple of Lenten vestments, the star-studded sky on Christmas Eve, the misty-dewy beauty of Easter morn, the fragrance of incense, the sound of church bells. It's beautiful, wonderful, it's woven completely, inextricably, intangibly into the tapestry of our lives—and how bleak and barren must be lives without it!

For Catholic Color of every shade—blue—rose—purple—white—black—we say Te Deum Laudamus and Deo Gratias!

LEND ME YOUR HANDS

REV. JOHN A. O'BRIEN

every parish! It would not only stimulate the missionary zeal of every Catholic but would also deepen his appreciation of his own faith and help him cling to it till death.

"To be a Catholic," declared Pope Pius XII, "means to be a missionary." Judged by this criterion, how many Catholics are worthy of the name? Regular attendance at Mass and the dropping of an offering in the collection box are not enough. They must be supplemented with flaming zeal, with a determination to extend Christ's kingdom among the souls of our churchless friends.

This missionary spirit is what is most needed in Catholics today. It must be rekindled if we are to make any appreciable progress in the divinely appointed task of winning the churchless millions for Christ. "I am come," said Christ, "to cast fire on the earth: and what will I, but that it be kindled?" When that divine fire is kindled in Catholics, they are no longer satisfied to be merely passive recipients of the benefits of religion. They want to be active sharers of them, channels of God's grace and winners of souls for Christ.

In the pronouncements and writings of our recent pontiffs no appeal has been sounded more frequently than the appeal for the "lay apostolate" and for "Catholic Action." This is simply an appeal for our laity to become apostles and missionaries for Christ. "The appeal for the lay apostolate," explained Cardinal Gracian at the Congress of Lay Apostles, "is the restoration of the apostolic sense in the Christian soul." This means that every Christian must realize that he is called by Christ to be an apostle, and he must therefore do the work of an apostle.

In the dioceses which have launched Crusades for Souls, bishops and priests have remarked upon the deeper appreciation of their faith manifested by the laity as a result of their missionary work. "If the canvassers didn't succeed in recruiting a single person for the Information Forums," remarked Bishop Buddy of San Diego, "the crusade would more than have justified the time and effort expended because it has deepened their appreciation and their love of their holy faith and greatly increased their zeal to spread it."

"It's been better than a mission," remarked many of the pastors of the Covington diocese where a Crusade for Souls was launched. "In a mission," they continued, "the people sit and listen. In the crusade they got out and worked; they wore out their shoe leather in calling at homes and inviting churchless people to the Information Forums and in reclaiming fallenaways. Now they

feel that they are 'on the team' instead of being merely spectators in the grandstand."

Such has been the experience in all the dioceses which have conducted such crusades, called by the canvassers, "Operation Doorbell." Such missionary work deepens the realization that churchless neighbors are our brothers and we should share our spiritual treasure with them. In doing this, we find that, like the bread cast upon the waters, it comes back to us a hundredfold.

There is a destiny that makes us brothers. None goes his way alone.

All that we send into the lives of others Comes back into our own.

How strange it is that an omnipotent God should choose such weak agents as men and women to spread His faith when He could have chosen angels. Yet such is the divine plan. We must be His hands, His feet and His voice in carrying His Gospel to the ends of the earth and in proclaiming it to every creature. This truth is brought out by an incident which occurred in World War II.

When a squad of American soldiers entered a German city which had been heavily bombed, they found in the public square a statue of Christ lying battered and broken. Some Catholics in the outfit put the pieces together as best they could and set the figure back on the pedestal. They were unable, however, to find the hands. Through a happy inspiration one of them made a crudely lettered sign and put at the base of the statue. It read, "I have no hands but yours."

What a world of meaning there is in that brief sentence! Since His Ascension our Blessed Lord has been saying to all His followers: "Carry the faith for which I died to all men. Preach the Gospel to every creature. I have no feet but yours to carry it, no voice but yours to proclaim it, no hands but yours to weave it into the warp and woof of every life."

Yes, Christ is saying to every Catholic in the world, "Lend me your hands to extend my kingdom of justice, righteousness, mercy and love into the souls of all mankind. You must help all men to see my image in one another and thus love one another as I have loved you. Other sheep I have that are not this fold: them also you must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

If every Catholic adult won but one person each year for Christ, we would win the hundred million churchless people of America within three years! Indeed, if we could kindle that missionary spirit in all our 485,000,000 Catholics, we could win the whole world for Christ in a generation.

Idealistic? Yes. Impractical? No. Impossible? Absolutely not. God has commanded us to win all souls for Him and to incorporate them into the Mystical Body of Christ wherein they will find nourishment, life, light and love. God never commands the impossible. He always gives the help needed to fulfill His commands. That divine succor was promised by Christ when He said to His disciples, "Behold! I am with you all days even to the consummation of the world."

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December 2, 1950

OUR SUNDAY VISITOR 7

BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap.

Artist: Addison Burbank

I AM A
CHRISTIAN
JEW.

BUT WHY DID THESE
PEOPLE WANT TO SEE
ME WITHOUT TITUS?

AS SOON AS THEY
BEGAN QUESTIONING
YOU, YOU UNDER-
STOOD WHY.

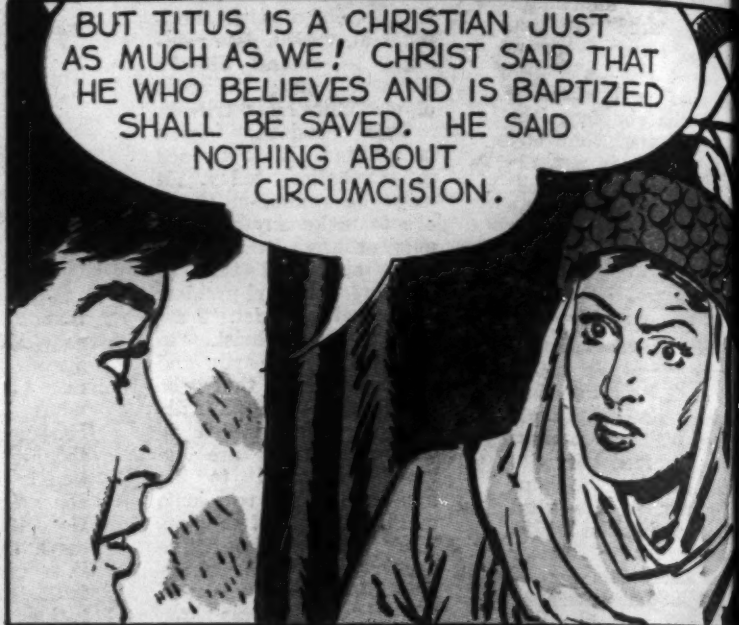
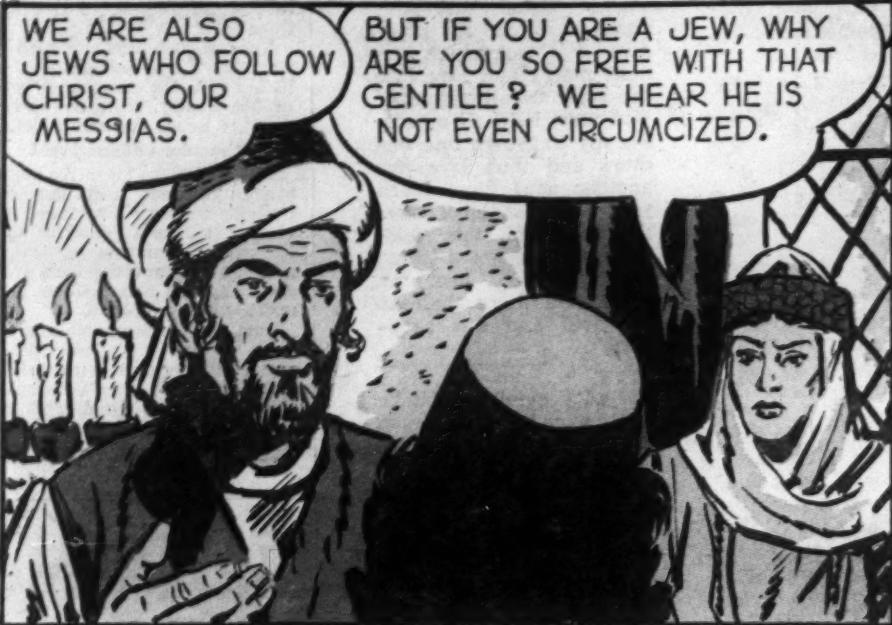
YOUNG MAN, AREN'T
YOU A JEW?



WE ARE ALSO
JEWS WHO FOLLOW
CHRIST, OUR
MESSIAS.

BUT IF YOU ARE A JEW, WHY
ARE YOU SO FREE WITH THAT
GENTILE? WE HEAR HE IS
NOT EVEN CIRCUMCIZED.

BUT TITUS IS A CHRISTIAN JUST
AS MUCH AS WE! CHRIST SAID THAT
HE WHO BELIEVES AND IS BAPTIZED
SHALL BE SAVED. HE SAID
NOTHING ABOUT
CIRCUMCISION.



YOU SPEAK
LIKE A FOOLISH
CHILD!

BUT THIS IS
NOT MY
TEACHING.
IT IS PAUL'S!

THEN PAUL WILL
BE CONDEMNED
BY THE APOSTLES
IN JERUSALEM.

JAMES, THE
PATRIARCH OF
JERUSALEM,
WILL CERTAINLY
FIGHT PAUL'S
IDEAS.

WHY DO YOU
SAY THAT?

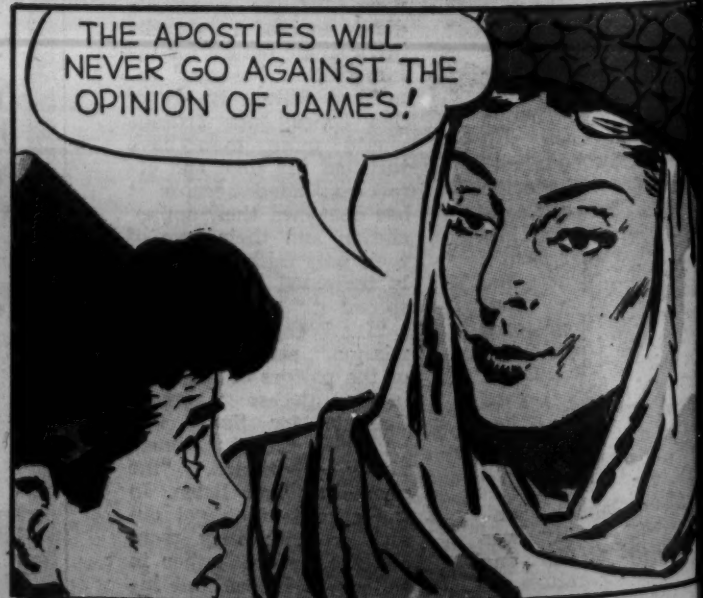
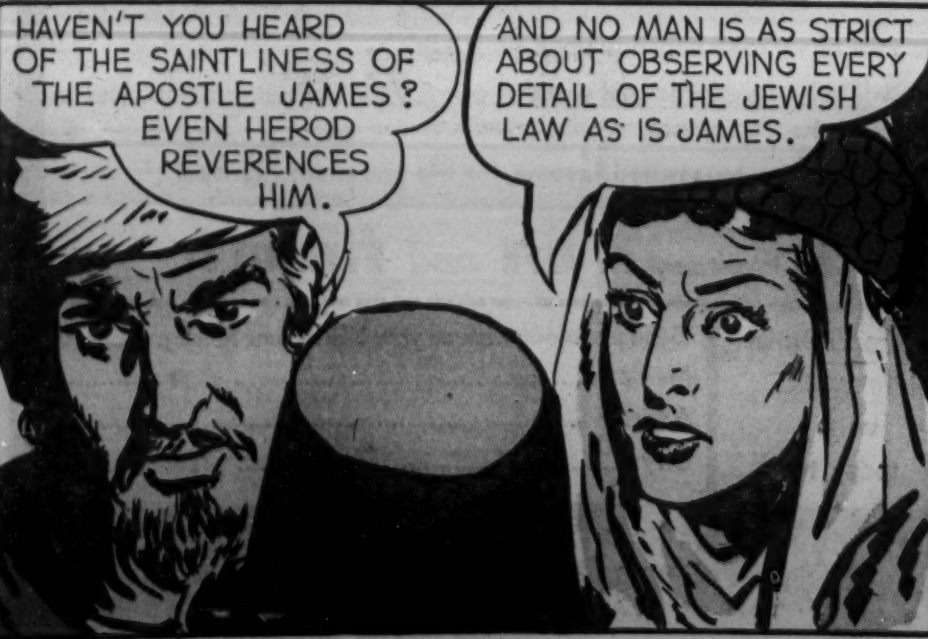
SEE HOW
LITTLE HE
KNOWS!



HAVEN'T YOU HEARD
OF THE SAINTLINESS OF
THE APOSTLE JAMES?
EVEN HEROD
REVERENCES
HIM.

AND NO MAN IS AS STRICT
ABOUT OBSERVING EVERY
DETAIL OF THE JEWISH
LAW AS IS JAMES.

THE APOSTLES WILL
NEVER GO AGAINST THE
OPINION OF JAMES!



NEXT WEEK: ABOUT SAINT JAMES.

Tom Casey by Bill Hackney

Artist Rick Hackney



ROGER



The Children's Week

Father Albert Nevins, M.M., Editor

Catechism Review

The Church

SUPPOSE Christ paid a visit to your classroom during a catechism lesson. He told the teacher to go right on with the lesson because He wanted to find out how you are learning about Him. You can be sure Christ would say after the lesson: "What you just learned is exactly what I taught when I was on earth."

The wonderful thing about belonging to the Church that Christ started is that Jesus Christ does visit your classroom during catechism. He promised: "Where two or three are gathered together in My Name, I am there in the midst of them." "In My Name" is a way of saying, "to study about Me and love Me."

Christ keeps His promises. He is there, helping your teacher help you to know and love Christ. He is right on the job wherever Catholics are learning about Him—whether it's you or a ragged

little boy in Peru or a little girl in the middle of Africa. The Catechism puts all this in a few words: "... the Church always does the will of its divine Founder Who remains forever its invisible head."

Answer these questions:

1. Are you a real part of the Church?
2. Is your Teacher?
3. Is a church where you go to Mass on Sundays?
4. Does the Church mean all Catholics everywhere?
5. Is the Founder One Who started the Church?
6. When you call the Founder "Divine" do you mean He is God?
7. Does invisible equal can't be seen?
8. Is your father head of the house?
9. Is the President the head of the American Government?
10. Is Christ the Head of the Church?

Things to do:

1. Find 10 invisible things you know are real.
2. Could you explain one thing you know about Christ to one of your friends who does not go to church?
3. After Communion thank Christ for letting you know Him.
4. Before you study your catechism, pray Christ to help you learn a lot about Him.

Poem of the Week

Mary, Our Immaculate Queen



IMMACULATE Mary sweet and fair,
Guide me with your loving care.

Protect me through each night and day,
Show me the straight and narrow way.

Immaculate Virgin free from sin,
Queen of angels, Queen of men,
Queen of all the saints above,
Mary I give you all my love.

O Gracious Mother, day by day,
Guide me along life's dangerous way.
My love for you grows more and more,
Like the sands upon the great seashore.

Queen of heaven, morning star,
Queen of all the lands afar.
Virgin filled with majesty,
Show me how to be like thee.
—Sharon O'Brien

Chat of the Week

IONA

FATHER RAY GRIBBIN

WHEN we attend Mass we always stand at the reading of the Gospel. This all of us know. And I think that most people know the reason why we stand. We do it because the Gospel is a holy book. We do it because the Word of God is a holy thing. For this same reason the priest kisses the book when he has finished reading a part of it.

Now, since the Word of God is holy, I think we can say that any place is a holy place if it is connected with the Bible in a very special way. And it is such a place that I would like to talk about now. Its name is Iona, and it is an island.

To find Iona you must look very carefully at a good map of England and Scotland. The island lies off the west coast of Scotland, rather near the Firth of Lorne. It is about three miles long and about a mile wide. West of Iona there is nothing but ocean, so the waves beat heavily upon the island's shores, the winds tear at it wildly, and the rain beats upon the rocks.

It doesn't sound like a very happy kind of place does it? Yet I think it was a happy place for a long, long time.

You see, on May 12, 563—that is nearly 1,400 years ago—thirteen monks landed

Know Your Neighbors



The Buganda

IN Central Africa 4,000 feet above sea level and just at the equator, is a place called Uganda. Millions of dark-skinned people live here. There are so many tribes of these people that to print all the names would take many, many pages. If you have a map of Africa, look up Uganda. Isn't it amazing that such a small part of the world can hold nearly four million people?

Among the many tribes of Uganda, live the people called the Buganda. The Buganda of Uganda! Doesn't that sound musical? The Buganda are found on the opposite side of Lake Victoria which is one of the largest lakes in the whole world. They are a settled people and live in villages and towns. Each large group of families is called a clan. Each clan is governed by a chief who chooses a king. Together they make the laws for a way of life in Uganda.

The homes of the Buganda look like huge beehives. They

are built of wooden poles and have thatched roofs and sides. These people eat plantain mush which is made from a variety of banana. They very rarely eat meat. The Buganda who live along the lake shores eat fish. They catch hundreds of fish in nets that they fashion out of the stems of the papyrus plant.

The Buganda are fine boat builders. They make small canoes that will hold from four to ten men and they make great canoes that will hold as many as 50 men! The women of this tribe do the gardening. Each wife has her own garden where she grows corn, yams, spinach and tomatoes. Since Uganda is just at the equator, everything grows fast there. The sun shines year 'round and it is always warm in the daytime. Because there is no winter season, the farmers of the Buganda tribe get two crops each year. These farmers have many herds of goats, but only a few have hens which are kept for feasts.

The Buganda love to dance and play the madinda. (It is fun to say this word out loud.) The madinda is a xylophone made by the people of Uganda. What a wonderful time they have! The young men make masks out of banana leaves and cut holes for their eyes and mouths. The band plays and the Buganda dance. The band is made up of drums, harps and fifes.

The Buganda are more advanced than some of the other tribes of Central Africa. They do not rely on nature alone for their food. They raise animals and crops. Their clothing is made from bark cut from fig trees and pounded into cloth. The Buganda have learned to make things of metal, too. The ironmakers have hammered out ax heads, chains and many other articles. They sell these hand made things at the market along with mats and rugs which they make out of palms and reeds. Hundreds of years ago, the Buganda used to barter in the markets. Then they began to use money. They did not have the kind of money that we use, but used instead blue beads and round pieces of ivory from elephant's tusks.

This is just a little bit about one tribe among the thousands of different ones living in Africa today. Many missionaries have left their loved ones and homes to travel to the far-off continent of Africa to bring the word of God to its millions of dark-skinned people.

Quote of the Week

"NOTHING ventured, nothing gained."

What A Catholic Education Means to Me

A Catholic Education means to me I'll grow up loving God and obeying His commandments. In a Catholic school I learn about the true religion of God and of the saints. I like a Catholic education because it teaches me who our first parents were and also prayers. It teaches how to be kind to other people and to love your parents. A Catholic school also teaches me to know which are the sins against the commandments. I'm in the fifth grade and I go to Mass every morning and offer it to God.

Besides teaching Religion it teaches me how to be a good citizen of America.

Rosanne Grill

Our Lady of Good Counsel
Cleveland, Ohio

Modern Martyrs

Father Kapaun



ONE of the first things we learn in catechism class is that we must "love our neighbors as ourselves," and to "do unto others as you would have others do unto you." These are not only beautiful thoughts, but the foundation of noble lives.

During World War II, a brave and kind priest served as a chaplain in the U. S. Army. After the war was over he came home to Kansas and served for two years as a parish priest. However, in 1948 he again joined the Corps of Chaplains. During the Korean War this priest was known to every troop in Korea. He comforted the wounded and dying no matter what faith they were.

Once when he was rescuing some wounded soldiers, his pipe was shot right out of his mouth! Wasn't he a courageous man? Because he refused to leave the wounded, he was captured by the Communists in November, 1950. He managed in every possible way to provide food for the soldiers so that they would not starve. The Reds hated Father Kapaun. They refused to let him visit the sick and take care of the wounded. Nothing could stop him, though. He sneaked into the shelters where the wounded soldiers lay and took care of them.

When the Communists were trying to brainwash him, he gave sermons to the boys telling them not to give in to the things the Communists told them. He reminded them of all Jesus' sufferings. He told them that they, too, should endure their own sufferings in His Name.

In May, 1951, Father Kapaun died in a Communist prison camp. His body was buried near the Yalu River.

THERE are two times when it really pays to be honest with yourself — when you're asking God for something and when you're thanking God for something. —The Family Digest.

Father Conroy Talking

Youth Being Brainwashed?



EDWARD HUNTER, writing in the current issue of the American Legion Magazine, has some pointed things to say about the progress of Communism among youth in our country.

Mr. Hunter, as you may know, is the man who introduced the term "brainwashing" to our modern vocabulary. He has spent years of research on the subject, interviewing hundreds of victims including the most recent returnees from Red POW camps in Korea.

His studies are a tremendous contribution to the security of this nation—or you can be sure that the American Legion wouldn't be interested in it. I make no secret of my continuing admiration of this magnificent organization . . . and while on the subject, its official organ, The American Legion Magazine.

At any rate, what Mr. Hunter reveals about the process of brainwashing is of vital interest and concern to our nation's youth, especially to our nation's Catholic youth. For it is among youth—our servicemen—that brainwashing has been used most extensively.

In his recent article, Mr. Hunter touches right here at home. He states that brainwashing consists of two steps, a softening-up process and an indoctrination process. The second is well-known, but the first is not so easily recognized.

Yet it is the process now being used in this country, wittingly or unwittingly, to "condition" the minds of millions of youth for the reception of Communism later on—as for example, the 21 GI's who were captured by the Chinese and refused to come home when freed.

These boys had been softened up by the things they ran into in daily life prior to entering the service and were easy victims to the indoctrination which they met as prisoners.

WHAT are some of these things? Mr. Hunter says the first step in getting people, particularly young people, to accept Communism is to create confusion in thinking, to befog the mind—without which there can be no brainwashing.

And the surest way to confuse, to befog the mind is to set about changing values, moral or otherwise. In other words, it's possible to confuse the mind over what's truth and error and then mix up the two. This results in a sort of devil's brew in the mind, an hallucination and then the victim is ripe for any suggestions.

That this is going on in a wholesale manner in American life, Mr. Hunter observes, is now quite evident.

For instance, there's the subtle use of ridicule to belittle authority. You see a TV show which makes fools out of policemen—as happened to the Beverly Hills, California, Police Department the other Sunday night. Or there is the TV show which makes such a farce out of Dad's attempts to guide a family.

Turn the dial and you get another example of changing values. A man wins \$25 or \$64,000 for possessing a prodigious memory. The pay-off here is on memory only. Therefore anything like good judgment, ability to think goes begging in importance.

Memory, observes Mr. Hunter, has become "the symbol of intelligence."

He goes on to say that "a moron with a photographic memory is regarded superior to a thinker. These memory tests would be fine as entertainment if they did not constitute the whole picture, but I failed to see a single program that glamorized judgment instead of memory. Of course, 'using one's brain' is contrary to party line. Whether unwittingly or not we are paralleling the Red program . . ."

And then Mr. Hunter puts his finger on what I cannot but consider the most important point of all. It's what the professional psychiatrists call a "tendency to conformism." To you and to me that means doing a thing "because everyone else is doing it." On this point those who "soften up" our American youth are making hay, or reaping it, as the case may be.

The process can work either or both of two ways. One is to get everyone doing the same thing and branding anyone who does not follow along as narrow-minded, an iso-

lationist, a "brownie," corny, old fashioned or some such term. To the teenager this is nothing short of horrible.

He wants to be with the gang and derives inspiration from it, whether for good or bad. He doesn't want to be a stand-out for any reason and he doesn't like anyone who is. Loyalty to the gang comes even ahead of family loyalty.

He cannot bring himself to "dare to be different." He lets the gang do his thinking for him and of course the gang usually lets a leader do the thinking for all of them.

THE other process is encouraging young people to be non-conformists. That is to get them to adopt unusual manners, dress, habits or customs. Here is where the so-called innocent "fad" comes back into the picture (see this column, Nov. 11, '56).

It is manifested in any number of ways such as the duck-tail, "bikini," jeans, various feminine hair-dos, choice of entertainment (rock 'n roll), bop-talk, etc.

This appeals to those who like to be known among their friendships as a free-wheeling, fun-loving crowd who hate traditions and any semblance of discipline.

But the net result is that they are conforming anyway. They are addicted to a set of rules which call for being as wild as one can get. Furthermore to depart from the spirit of these rules is to incur the scorn of friends who hurl the charge of "chicken" at the first sign of "weakening."

In this way, many of our youth while appearing to be non-conformists and "individualists" are actually conformists of the first order, afraid of their very lives if they do not "dare to be different."

What has actually happened is a diabolical "now you see it—now you don't" switch. You are persuaded to conform even though you don't conform. Your mind has been conditioned to accepting a thing as true and not true at one and the same time. You may now go ahead on the principle that black is white and white is black—at the same time.

Mr. Hunter mentions many other such interesting phenomena taking place in our daily living. He goes on to show how the traditional and liberal approach to solving our community and national problems has been exploited—or can be used by the Reds. "Getting the other fellow's point of view" and arriving at no conclusions.

For instance . . . we Americans are addicted to the "committee approach." Certainly this is a good way to handle a problem but when it evolves into absolving the individual from making necessary decisions it weakens his sense of responsibility. And so on.

THE antidote to all this has been suggested by not only Mr. Hunter, but by your teachers, parents and religious authorities. It is simply this: the development of character. And the development of character means the marshalling of a set of convictions based on truth, not fancy or fad.

For the Catholic this means grounding himself in his Faith. Mr. Hunter, Douglas Hyde, Louis Budenz, J. Edgar Hoover and many others acquainted with the situation say that whenever the Reds have failed in their brainwashing methods, it has always been with individuals who have a strong religious faith—therefore convictions. These individuals, while they may have wavered for a moment or so, nevertheless had such a solid sense of right and wrong, so deep a set of convictions that all brainwashing methods proved ridiculous.

Looking for a subject, an agenda, a theme for your next youth meeting or student council assembly? In view of the enormous strides of our enemy, a discussion on his methods would provide a most realistic program.

THE Christian is an apostle—chosen at baptism, consecrated at Confirmation.

Like the Church, Christian life is essentially apostolic.

No one can be a true Christian if he is not a Catholic. Likewise no one can be a true Christian if he is not an apostle.—Father John Rossi.

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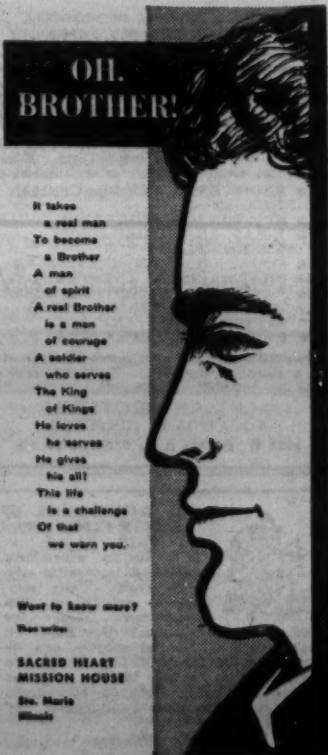
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Charlie Callahan's Sportscasting

Olympic Hopefuls

THE Olympics in far off Australia constitute
the big sports news of the moment. Perhaps, it might
be appropriate to list those men and women from
Catholic schools who have been, are, or will be com-
peting for the United States in world competition.

Track is generally considered the main event in
the Olympics. We'll start with the so-called thinclads.

Ken Bantum, from Jamaica, N.Y., is a student at
Manhattan College and is a shot putter. He won a
berth in the Olympic trials with a toss of 59-feet,
1½-inches. He is one of three people to ever throw
the iron ball 60-feet or better. The current N.C.A.A.
champ in his specialty, Bantum was a football end
in high school.

John Bennett, broad jumper, is a graduate of
Marquette University, the class of 1954. He is a former
N.C.A.A. and A.A.U. champ, and he tied for first in
the final Olympic trials with a leap of 25-feet, 8½-
inches.

Harold Connolly, hammer throw, is a 1953 gradu-
ate of Boston College. A teacher by occupation, he
threw the hammer 218-feet, 10½-inches in October
for a new world's record.

Tom Courtney, 800 meters, is a 1955 graduate
of Fordham, who is currently serving in the U.S.
Army. He is a former N.C.A.A. half-mile champ, and
in the final Olympic tryouts he came from behind in
the last 200 yards to win the 800 meters in the record
time of 1:46.4.

Ira Davis, hop, step and jump, is a student at
LaSalle College in Philadelphia. He is also a real
good sprinter.

Bob Giegengack, assistant coach, is the track
coach at Yale and a 1929 graduate of Holy Cross.

Charley Jenkins, 400 meters and 1600-meter re-
lay, is a student at Villanova. He was the 1955 na-
tional champ, indoor and outdoors, at 600 yards.

Louis Jones, 400 meters and 1600-meter relay,
is a 1954 graduate of Manhattan and is currently
serving in the Army.

Jim Kelley, head track coach, is the track mentor
at Minnesota and formerly held the same job at De
Paul University in Chicago.

Phil Reavis, high jump, is a student at Villanova.
It is unusual that he is a great high jumper because
most men in this event are six-footers. Reavis stands
only five-nine.

Andy Stanfield, 200 meters, is a 1952 graduate
of Seton Hall College. He is the defending champion
in the event, having won in 1952 in Helsinki. He also
anchored the winning 400-meter relay team four
years ago.

IN Women's track, there are two more repre-
sentatives. Running in the 80 meter hurdles race will
be **Constance Darnowski**, a math teacher who was a
1956 graduate of St. John's University in her home-
town of Brooklyn. A teammate in the same event
is **Barbara Mueller**, who is also a teacher, and who
was graduated last June from De Paul University.

Dick Boushka, a former St. Louis University ace,
and **All Americans K. C. Jones** and **Bill Russell** from
last year's national championship University of San
Francisco quintet, are members of the basketball
team. Russell is the big hope for an American victory
in the round ball game.

A canoeing representative is **Bill Schuette**, who
is entered in the 1,000-meter Canadian singles. He
was graduated from Catholic University last June. On
the cycling squad is **Joe Becker**, a 1954 graduate of
St. Louis University.

Another former St. Louis University man is **Bill**
Looby, who is playing on his country's soccer team.

Two former University of Detroit men are en-
tered in the rowing competition. They are **Bernard**
Costello, who is the bow in the double-sculls, and
Jim McIntosh, who will be in the four-oar boat.

Frank McKinney, Jr., is an 18-year-old swimmer
entered in the 100-meter backstroke race. A year
ago, he set a new world's record in the 200-meter
backstroke. The youthful Mr. McKinney is a student
at Cathedral high school in Indianapolis, where he
is a senior. His dad, Frank, Sr., is a former chairman
of the Democratic National Committee and, at one
time, he owned the Pittsburgh Pirates.

IN women's swimming, **Jeanne Stunyo** is enter-
ed in springboard diving. An undergraduate at the
University of Detroit, her home is in Gary, Indiana.

Kenneth Hahn, a 1951 graduate of De Paul Uni-
versity, who now makes his living as a salesman, is a
member of the U.S. water polo team.

A member of the United States Marines is **Sale**
Lewis, who formerly attended Marquette University.
He is our representative in the Heavyweight division
in Greco-Roman wrestling.

In yachting, there are three men who are alumni
of Catholic colleges. They are: **Dan Killeen**, New Or-
leans, who was graduated from Loyola of New Or-
leans in 1953, and then got his master's degree from
Notre Dame in 1955; **Gene Walet, Jr.**, New Orleans
who attended Spring Hill College, was graduated from
Georgetown and later received his law degree at
Loyola, and **Herb Williams**, Chicago, who is another
product of De Paul University.

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Christendom's Captain

Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

CHRISTENDOM in arms, and victorious against a ruthless enemy from the East—that is the connotation of the resonant name of Don John of Austria. It was he who led the navies of most of Europe to meet and destroy the aggressive force of Islam at Lepanto in 1571. That triumph of Islam in history and reminds us that Pope Plus V rallied a number of the squabbling Continental powers to face and rout the ruthless enemy then aiming at the conquest and enslavement of the Western world.

These stirring events are rehearsed in Louis de Wohl's latest historical novel, *The Last Crusader* (J. B. Lippincott Co., Philadelphia, \$3.95). The title refers to Don John of Austria, and we first see him as a child of about 8, being taken from the foster mother who had raised him until then.

He was, of course, the illegitimate son of the emperor, Charles V, who, after keeping him in obscurity and unaware of his identity, decided to put him into a noble household that he might get training such as his royal blood required. In this narrative, John is brought to meet the emperor shortly before the latter's death, then is acknowledged by Charles' legitimate son, Philip II of Spain and takes a place at court.

The quality of that court and of Spain under the rule of the sombre, meticulous, jealous Philip is communicated, and its great personages are portrayed. The turmoil of Europe, torn by diplomatic and martial conflict as well as by the rising intensity of religious strife, is shown. And Don John's maturing as a military genius is demonstrated.

The climax, inevitably, is the battle of Lepanto, a gigantic, complex engagement which the author manages to make intelligible throughout, and highly dramatic.

This is historical fiction of notable quality. It does no violence to fact, but uses imagination to illuminate fact. History is here not rewritten but made acutely personal. The characterizations, of Don John, of Philip, of Philip's demon-driven heir Carlos, and of a fairly large number of others, are skillfully wrought. A fluent, flashing story is told, keeping the reader absorbed.

ALLEN AUTOBIOGRAPHY

THE late Fred Allen showed, in *Headmill to Oblivion*, that he was capable of writing a delightful, if often acidulous, book. That effort encouraged him to attempt a fuller autobiography. This he had not completed before his death last winter. But he had set down enough to make a volume of almost 400 pages, published under the title *Much Ado About Me* (Atlantic-Little, Brown & Co., Boston, \$5).

As everyone knows, "Fred Allen" was a stage name. The real name was John Florence Sullivan. Born in Boston in 1894, young Sullivan lost his mother when he was still a very small child. He and his brother were brought up by one of their mother's sisters, and her place in their lives is suggested by the heading of the first chapter—"My Aunt Lizzie."

Of her, Mr. Allen writes with warm, though never sloppy, affection. Her fortitude and selfless generosity were not lost on him. He makes her real and admirable to the reader, and one rather wishes that he had given her more space in these pages. Indeed, she deserves a book to herself.

In general, the best of the present work has to do with the years before Mr. Allen became a professional performer. There is a ring of rare authenticity in his sketching of the family life he knew, his school days, his first job (at the public library), and his subsequent jobs when he was the chief breadwinner. The details which he remembers have a homely substance and graphically suggest an era that is irrevocably gone.

Needless to say, he recalls much that is funny, even hilariously so, and his wry comments on persons and happenings strike the nucleus of absurdity in serious people and events. Though there is hardly a paragraph which does not contain a laugh-provoking line, there is very shrewd comment here, as well as true pathos.

We continue to be interested and amused as Mr. Allen recounts the dawning of his ambition to go on the stage and his

efforts to push that sun up the sky. But when he begins detailing his career in vaudeville and musical revues, the book takes on much of the narrowness and even aridity of the conventional show business chronicle. Granted, there are in this section passages of historical worth (the story, for example, of old time vaudeville), and flashes of the author's perspicacity and wit. Nevertheless, this section cannot match the more personal chapters in universal appeal, and it has touches of coarseness.

SCROLLS AND BIBLE

FATHER Roland E. Murphy, O.Carm., head of Catholic University's department of Semitic and Egyptian Languages and Literature, has prepared a small but pithy book styled *The Dead Sea Scrolls and the Bible* (Newman Press, Westminster, Md. \$1.50).

It summarizes the story of the scrolls—the discovery of the first of them in 1947, the gradual recognition of their genuineness and exceptional importance, the deciphering of their contents, and the theorizing concerning the ancient community which produced them.

Thereafter there is discussed their meaning for Scripture studies, both Old and New Testaments. It is the two chapters which treat of this which give the book special importance.

Father Murphy shows, on the evidence, that the scrolls contain nothing to suggest that Christianity is a derivative of a sect, a creed, and a discipline which existed before Christ. But he also indicates that allusions, vocabulary, figures of speech found in the New Testament and in the scrolls argue that Christ was well aware of the religious thought of the time and used it to His unique purpose.

This little book is forthright and cogent, a valuable contribution to the literature on the subject.

SOVIET CLOSE-UP

IN *The Big Thaw* (Harper & Bros., New York, \$4), C. L. Sulzberger of the New York Times, considers changes within the Soviet Union and in its handling of the captive nations since the death of Stalin. Naturally, his book is not strictly up-to-date. For since its completion there have been tremendous developments in Hungary.

Actually, there is nothing much here concerning Hungary. Mr. Sulzberger visited it, as he did the other Iron Curtain countries in the past couple of years. But from his visit there resulted, so far as this book is concerned, only an interview with Rakosi and another with an athlete. And he actually says that Hungary is more subservient to Moscow than Poland!

But even though the rush of events has made obsolete some of this material, most of it still has point. The work of an experienced and thoughtful observer of the international scene, it gives us something to chew on as we consider the monstrous problem of the Soviet place and power in the world.

On a smaller scale and much better written is Truman Capote's *The Muses Are Heard* (Random House, Inc., New York, \$3), which tells of the "Porgy and Bess" company's expedition into the U.S.S.R. That trip has been pictured to us as a kind of cultural and even political triumph for our country. Mr. Capote, who accompanied the players, reveals that it was nothing of the kind. And his depiction of life in Russia as he saw it, strongly rebuts those gushing celebrations of advances under the Communists which we have been hearing lately from credulous trippers.

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GOD LOVE YOU

Most Reverend
Fulton J. Sheen

WHILE waiting in the rear of a church in New York, to receive a Danish convert into the Faith, a woman dressed in a calico dress approached us saying that she was an immigrant from Europe. She knelt for a blessing and then opened a small purse in which there were a few dimes, quarters and a ten dollar bill. She said, "I finally saved this ten dollars to buy a new pair of shoes. But I would rather that the Holy Father had it for His Missions. I know that you send all that you receive to His Holiness to distribute to the missions of the world. You take this ten dollars in the name of Our Blessed Lord and His Mother."

Looking at her shoes we could see that she needed a new pair. We suggested: "You keep the money and buy the new shoes and I will make the sacrifice of ten dollars in your name." "No," she said, "If I bought the shoes they would pinch me anyway."

She reminded us of the woman in the Temple whom the Lord praised for having given all her worldly possessions. If God judges us by what we have left rather than by what we have, then how great shall be the glory of this woman! The only ones who ever help Christ in pagan lands are those who have Christ in their hearts already. We receive gifts, that is something given out of abundance. But we thrive on sacrifices, that is doing without something for the love of Our Lord Who died for us. The ten dollars will buy sulfone for some lepers in India for a month's time. The love she gave with the ten dollars will be written on the book of life and be told by the angels on the last day. Literally, she took the shoes off her feet to spread the Gospel!

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All of us have a habit of reminiscing. If you are one of those people who like to look back and remember, why not send for a copy of last year's T.V. series by Bishop Sheen? Write to our ORDER DEPARTMENT and request the latest LIFE IS WORTH LIVING (\$3.95).

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A Guide to Family Entertainment Looking and Listening

Some Recent Ratings

JOHN E. FITZGERALD

IN TALKING to groups and individuals I often find much misunderstanding exists about the Legion of Decency ratings. We'll discuss the Legion at another time, but let's just go over the idea of their ratings right now.

The misunderstanding I encounter often sums itself up in a sentence: "The Legion said this was A-1 and I thought it stunk!"

It's a simple case of both parties being right.

The problem lies with the viewer misunderstanding the Legion's rating to be a recommendation as to artistic quality rather than possible moral harmfulness.

In other words, words you've probably heard dozens of times before, the Legion provides a prudential guide for the faithful in forming their consciences as to the possible moral harm in a particular film. The category A-1 merely means that it is morally harmless for all; A-II means it's harmless morally but certain elements in the film appear unsuitable for children. The B category is a warning that there may be a moral danger to the viewer because of certain reasons listed when the film is first classified. Class C, of course, means a film is condemned and therefore, because of moral reasons, unworthy of your patronage.

Today's as good a time as any to look over some recent films. Note well though that: 1) These are opinions on the artistic and entertainment value of the films; and 2) These are my own opinions which may differ from yours. In such case you can always reply *de gustibus non disputandum est* which roughly translated becomes "Aw, yer taste is all in yer mouth!"

And, as Cecil B. DeMille (or is it Jackie Gleason) says: "Awwaay we go!"

FRIENDLY PERSUASION (Allied Artists; A-I) Gary Cooper and Dorothy McGuire head a happy Quaker family through humorous peacetime problems and difficult decisions of conscience when the Civil War challenges their religious beliefs and way of living. Excellent.

EVERYTHING BUT THE TRUTH (Universal-International; A-I) Tiny Tim Hovey recruits Maureen O'Hara and John Forsythe to back up his right to junior jurisprudential veracity. Cute.

THE BESPOKE OVERCOAT (British, Geo. K. Arthur; A-I) A short little story about poverty, resignation and human dignity based on the Gogol story *The Overcoat*. A beautiful little vignette.

GIANT (Warners; A-I) Rock Hudson, Elizabeth Taylor and James Dean follow foreman George Stevens' direction to make up a cowlossal western picture as big as all outdoors. Tops.

KING AND I (20th Century-Fox; A-I) Yul Brynner and Deborah Kerr in a Siamese circus of sight and song. Tops.

RICHARD III (British, Popert; A-I) Laurence Olivier and a top cast give Shakespeare good reason to be proud of them. Great.

SECRETS OF THE REEF (Continental; A-I) A marine biological tour which turns up some interesting specimens. Educational. Good.

THE SILENT WORLD (Columbia; A-I) Masterful and unique film of skin divers, sunken treasure, marine life and adventure. Excellent.

STORM OVER THE NILE (Columbia; A-I) A remake with some original footage stretched out to Cinema Scope proportions. Anthony Steel, Laurence Harvey and a few thousand Sudanese fuzzie-wuzzies at war. Very Good.

WAR AND PEACE (Paramount; A-I) Audrey Hepburn, Mel Ferrer, Henry Fonda and half the world's population strive mightily to cram the whole content and meaning of Tolstoy's novel into this pictorially magnificent spectacle. More an experience than an entertainment, though. Very Good.

ZANZABUKU (Republic; A-I) Explorer Lewis Cotlow's third African expedition turns up some interesting footage of wild life and life in the wilds. Good.

ATTACK (United Artists; A-II) Jack Palance and Eddie Albert clash in this WWII problem drama of a cowardly officer and political blunders. Very Good.

BAD SEED (Warners; A-II) Good acting struggles for recognition against misleading advertising and silly ending in this tale of a tot who gleefully annihilates those who make her pique show. Very good.

LUSTR FOR LIFE (M.G.M.; A-II) Kirk Douglas plays the painter Van Gogh in this gorgeously filmed but depressing picture. Good.

GIRL HE LEFT BEHIND (Warners; B) Tab Hunter leaves Natalie Wood for the peacetime army and some chuckles under Sgt. Murray Hamilton. One phoney scene which could have been eliminated makes this fair film unworthy of patronage.

BUS STOP (20th Century-Fox; B) A clean-up version of the tasteless Broadway play. Marilyn Monroe and Don Murray do excellent acting jobs in this well-directed comedy. A few unnecessary lapses gave it the above rating. Very Good with reservations.

SEARCH FOR BRIDEY MURPHY (Paramount; B) A profound and serious question about life, death and reincarnation is asked of people who already know the answer. Louis Hayward as the hypnotist and Theresa Wright as the hynotee work hard in this laughable one that came along too late to cash in on the Bridey boom.



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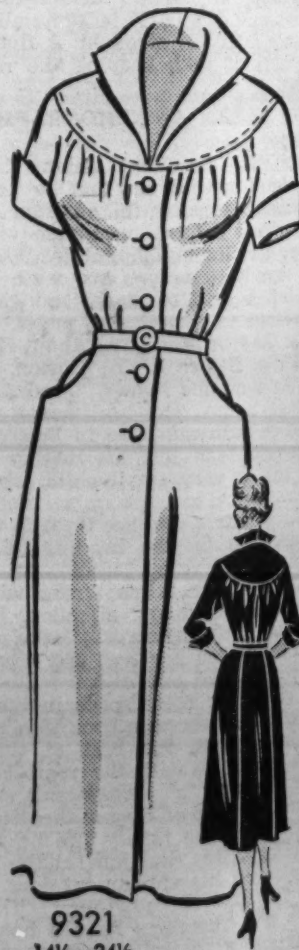
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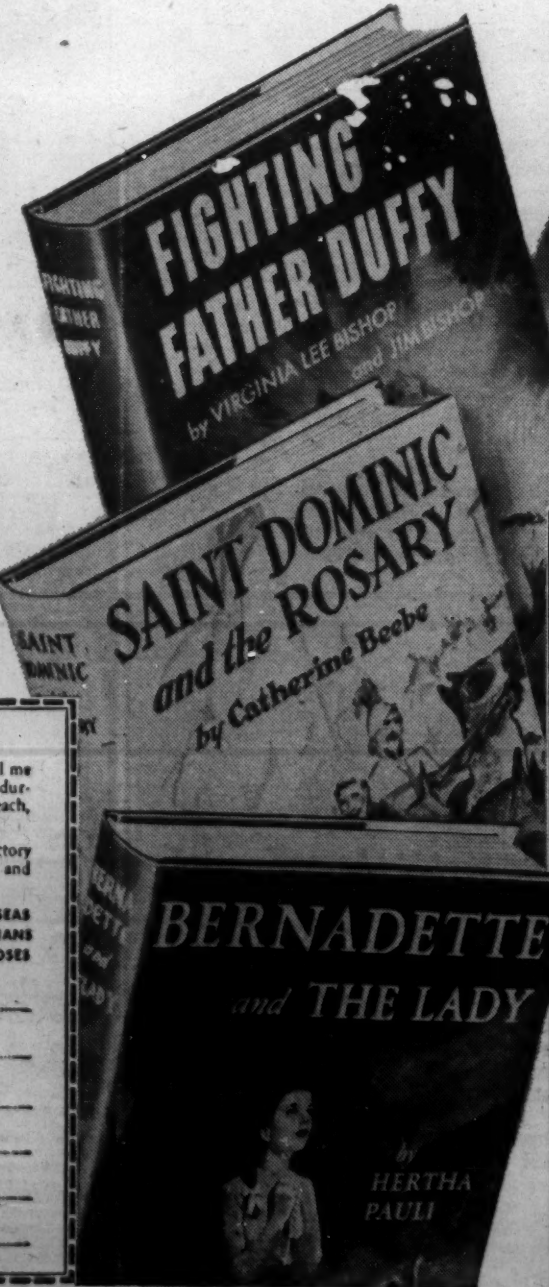
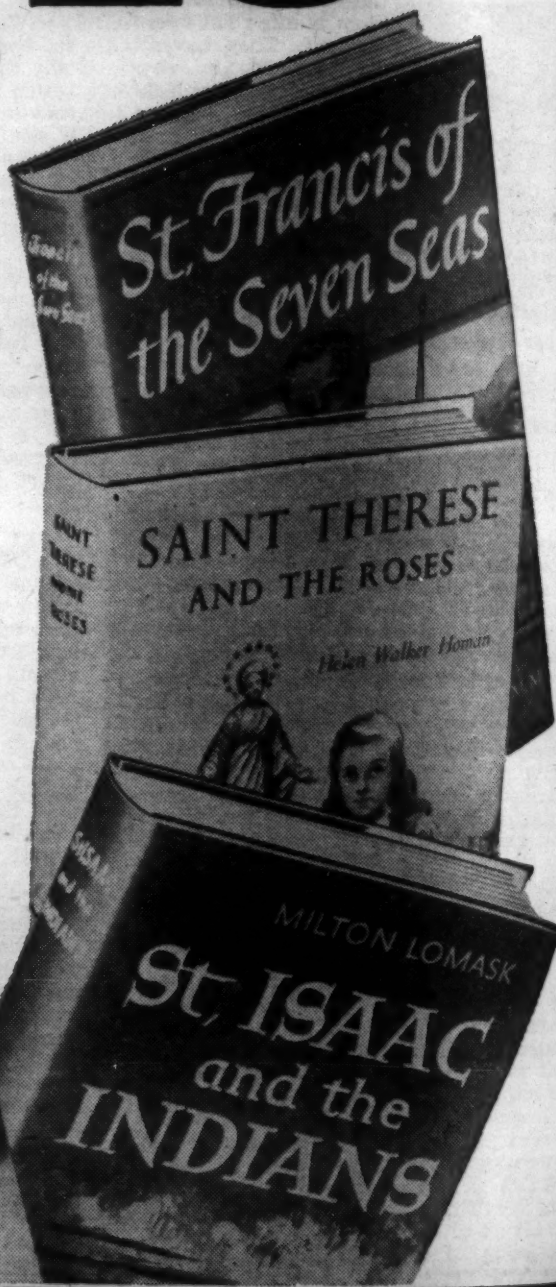
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